N.J. Native Americans - 6 Philhower articles)

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LENAPE INDIAN LORE--

REDSKINS IN

Chief Thomas Crummel of Cherokee tribe (right) chatting with two of his "braves" at the Trenton State Fair in September when Governor Driscoll was inducted into clan.

THE 1940 census of New Jersey showed 211 Indians living in this state. The number probably is about the same today. These are honest - to - goodness Indians who have come here from various sections of the country. It is safe to say that they represent some 20 different tribes including Sioux, Kickapoo, Iroquois, Abnaki, Navaho, Hopi, Seminole and Cherokee. We know of no full-blooded Lenapes, the original Jersey Indians, living here now.

In the early days of settlement, Indians from the North, South and West gravitated into our state. Those from the West were eager to see the ocean, the place of shells, the great water, the Land of the Rising Sun. Those from the South came back in some cases to the land their ancestors had left years before. Others migrated to the southern part of the state from the Chesapeake country because of attack from the Susquehannocks and the influx of the paleface. It was a refuge to be with their "grandfathers," the Lenapes.

In the North Atlantic area, the Arctic climate prevented movement in that direction and because of water barriers it was easier to move to the southward. Then, too, the New England Indians were in the vanguard of the whites who were eager to take up land claims westward. New Jersey, "Scheyichbi" to the Indians, was the meeting of the ways on the great trek to the Land of the Setting Sun.

WITH all these territorial adjustments the coastal Algonkins found themselves associating with new people—Dutch, Germans, Swedes, Finns, Negroes, English, Spaniards, Protestants, Catholics, Friends and Moravians. A certain amount of racial amalgamation took place with both white and Negro populations of our state. To this day, one frequently meets members of old families who have Indian blood. Some of them are proud of it while others are reticent to discuss the question. Members of white families who lived in remote areas often married Indians.

This was true in the hills of Sussex, in the plains of Burlington, Ocean and Atlantic, in the Sourlands and Watchungs of Mercer and Hunterdon, Union and Morris, and in the cedar swamps and coastal marshes of Ocean, Cape May, Gloucester, Salem and Cumberland. There was intermarriage in the days of exploration and settlement with Portuguese, Spaniards, Italians, French, German and English adventurers associating intimately with the redskins and thus spreading Indian racial features and characteristics.

Wherever individuals of a recluse character are found, Indian racial contact is likely to be unearthed. The backwoodsman who subsists by fishing, trapping and hunting with a bean patch and corn field under neglected cultivation frequently discloses Indian ancestory after conversation in that direction.

HESSIAN soldiers who deserted and British prisoners of war when released wandered into the remote and outlying areas where there were Indians who did not leave with the general exodus of 1758. There they took up residence with the natives, especially in the hills of Northern Bergen and the pines of Burlington. Indian blood still persists among the descendants of "Jackson Whites" and "Pineys" in those regions.

The case of the "Jackson Whites" in Bergen, Passaic and Sussex Counties exemplifies to a considerable extent what took place by way of mixture of Indian blood with these people. The "Jackson Whites" are found in the fastnesses of the Shawangunk and Ramapo Mountains, both in Northern Jersey and in Southern New York.

The term "Jackson White" in its strictest application designates the offspring of women brought in ship loads to New York City during the Revolution by an Englishman named Jackson. He contracted with the British to deliver some 3,500 women to become the wives of the British and German mercenary soldiers stationed mainly in New York City. On arrival, they were quartered in an open enclosure in Lispenard Meadows where Greenwich Village is now located.

THE water for the encampment of these women was taken from Collect Pond in the region of what is now the Tombs and other municipal buildings. The outlet flowed by way of Canal street through Lispenard Meadows into the Hudson River. Rude shelters were built within the stockade where the inmates lived with scanty comfort. Some food and firewood were supplied in order to keep bodies and souls together. After the war, the Colonial Government, in taking over the city, opened the gates of the enclosure and set the women free. Most of those who survived fled to North Jersey.

At that time, there was a quantity of large game on the Shawangunk and Ramapo Mountains such as deer, bear, beaver and elk. Mainly because of this game, the Indians had not as yet left the region. Some Hackensacks were still found there after the Revolution. Then, too, a remnant of the Unalachtigos had retreated farther north from Morris County into the mountains and some Tuscaroras from South Carolina stopped off in North Jersey on their way to join the Five Nations in New York State at Onandago about 50 miles east of the present site of Utica.

THE confused and distracted women who had been released from captivity in New York City fell in with the Hackensack, Unalachtigo, and Tuscarora Indians and the errant Hessian soldiers. The outcome was a progeny with considerable Indian blood. Today, among the dwindling population of "Jackson Whites" may be found the rare vestiges of native Indian blood from the aborigines of New Jersey.

Among the most direct lineal descendants of the native Indians living in Jersey today is David Harmon of Scullville, Atlantic County, who was mentioned in an earlier article. His Indian ancestors located in Cape May and in consequence are classified as members of the Unalachtigo (Nanticoke across the Bay in Delaware) subtribe of the Lenape. The writer made Mr. Harmon's acquaintance in 1923.

Mr. Harmon was asked if he could recall any of the language of his Indian forebears. "All I remember" he said "is the way for generations we used to keep together when out on 'the plains' on the hunt. Each would give a kind of squawk to let the other know his direction."

He said to his son, "You give it."

Then followed a call from William Harmon in startling tones that could be heard a mile away. It sounded like "OO-AY-OO, OO-OO-AY, OO-AY-OO-AY." It was the cry of animal-man, a weird sound with piercing quality, the call of an Indian. The elder Harmon spoke of it as the "woods call." Generations have passed but here we have even today a reminder, though faint, of New Jersey's primitive people who roamed the forest and stalked the deer.

OTHER vestiges found among white and colored remnants of Indian blood are the "herb doctors" and the pestle and mortars used by them. In this same category is the gnarled bowl and ladle, the wooden mallet "mush

BY CHARLES A. PHILHOWER

This is the eleventh in a series of articles about the Indians who once populated this state, written especially for The Newark Sunday News Magazine by Charles A. Philhower, authority on Indian lore. In the final article next Sunday Mr. Philhower will tell how to search for Indian relics.

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JERSEY TODAY

sticks" ("samp" sticks) and stampers.

A family in which these objects were made and among whom they are still found is the Conklins. This name occurs throughout North Jersey and in Southern New York and invariably on inquiry a basket maker, a wood workman, or a "yarb doctor" is brought to light. It is said that three brothers of the Conklin family came to America in 1628 and that one of them married an Indian on the Hudson River in the vicinity of Haverstraw. From this union there were numerous offspring in which the Indian strain has been persistently prominent.

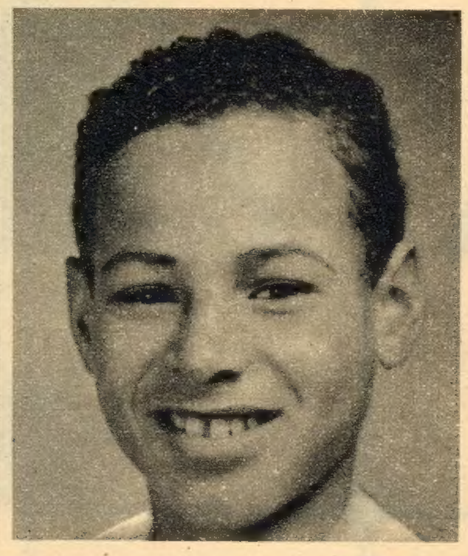
As one goes about New Jersey persons are found who refer to their Indian ancestry and recall some of the herb doctor's nostrums that their forefathers used. For instance, Ann Van Ettan of Hainesville, Sussex County, now approaching 90 years of age, boasts of her Indian blood and recounts the family's use of boneset tea for colds, dandelion for Spring tonic, Virginia snake root for fever and sassafras root for beverage.

The late Aaron H. C. Reeves of Freehold, part Indian, had a hobby of carving canes. Mr. Philhower has two canes made by Reeves in his collection.

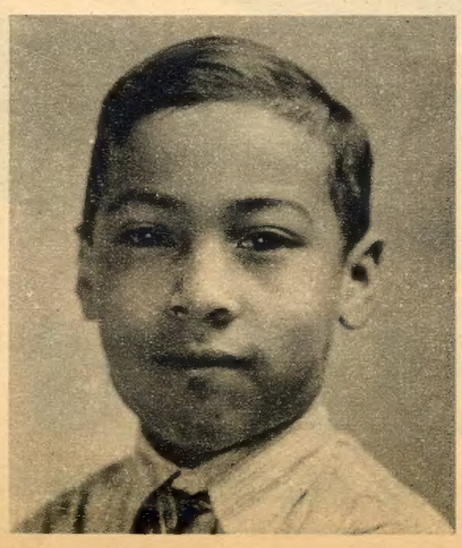
THE late Aaron H. C. Reeves of Freehold was without doubt part Indian. The father of his mother, Sussex Clay, Reeves said, was a full blooded Delaware Indian who lived near Manalapan, Middlesex County. Clay was a hunter and trapper all his life. Aaron Reeves exercised unusual artistry in wood carving. Elaborately decorated canes with figures of animals, snakes, newts and lizards came from his hand. I have two in my collection of Indian relics.

At Medford, an elderly man once informed the writer of his Indian ancestry, how his great grandparents went to the shore in the Fall to pick beach plums and in the Springtime to gather gulls' eggs. They also brought home back loads of dried clams and oysters, he said.

Ann Roberts of Indian Mills has often been spoken of as the last of the Delawares in New Jersey. She was a full blooded Indian, the daughter of Asha Tamah, a Rancocas Indian. The house in which she lives was located in a place once known as Dingletown. There Ann followed her trade as basketmaker in which she was a master. From her hand came the basket called the gull's nest. When trade was slack she gathered cranberries and blackberries and sold them in Vincentown and Medford. Ann Roberts died November 4, 1894 and was buried in Tabernacle. She left offspring, all of whom were dead by 1926 except a daughter, Hester, who is married and lives in Trenton.



Typical Jersey Indians are these members of the Revey clan living near Asbury Park. They are James, Richard, Virginia Emma and Rudolph Morris.



BACK of Asbury Park in Revey Town is a remnant of Indian population who have lived in the Richardson Heights section there about 200 years. The oldest living inhabitant in the village today is Thomas Ryers Crummal, a Revey Indian. He was a musician of note who played a trombone in a Philadelphia band for many years. The Revey Indians are a fine lot of people, bright, trustworthy and progressive. On a recent visit the writer was told of the success of one of the boys, a high school graduate, now a student at Bacome College in Oklahoma. They all vouch for their ancestry as Cherokee.

During the latter part of the 17th Century, the Iroquois, fearful of the increasing strength of the Lenapes, plotted to have the Cherokees fight their battles for them. In pursuance of their plan, a band of Mohawks made a foray against the Cherokees, murdered a number of them and left clues behind pointing

(Continued on Following Page)

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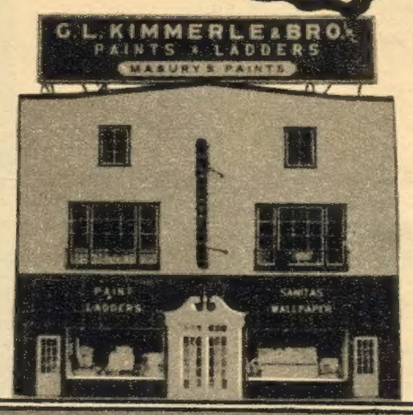

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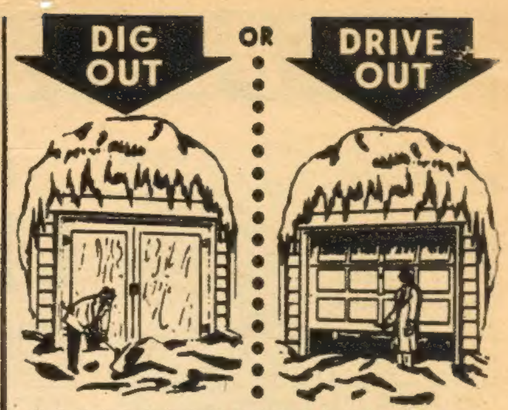

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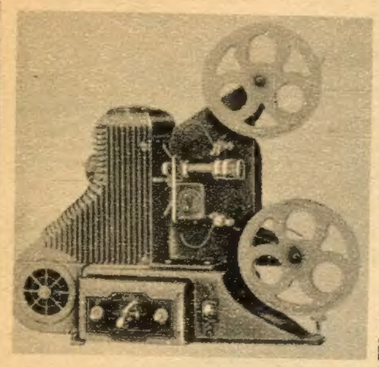

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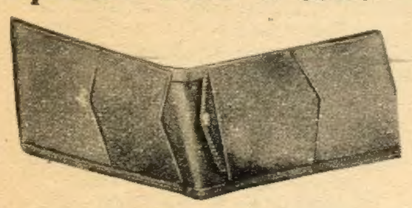

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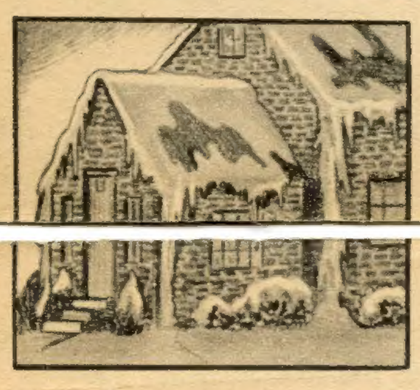

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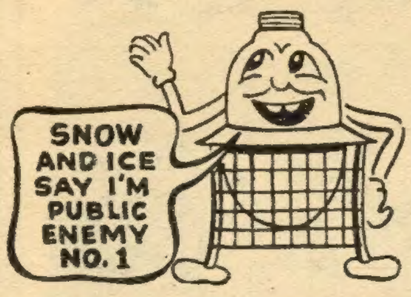

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Jersey Indians

(Cont'd from Preceding Page)

to the Lenapes as the culprits. This enraged the Cherokees and for a time war parties came into this state. However, the deception of the Iroquois was eventually discovered and the Cherokees who came into New Jersey to murder stayed to fight with the Delawares against the "snakes" to the North. The Revey Indians probably are a remnant of these Cherokee allies of the Lenapes.

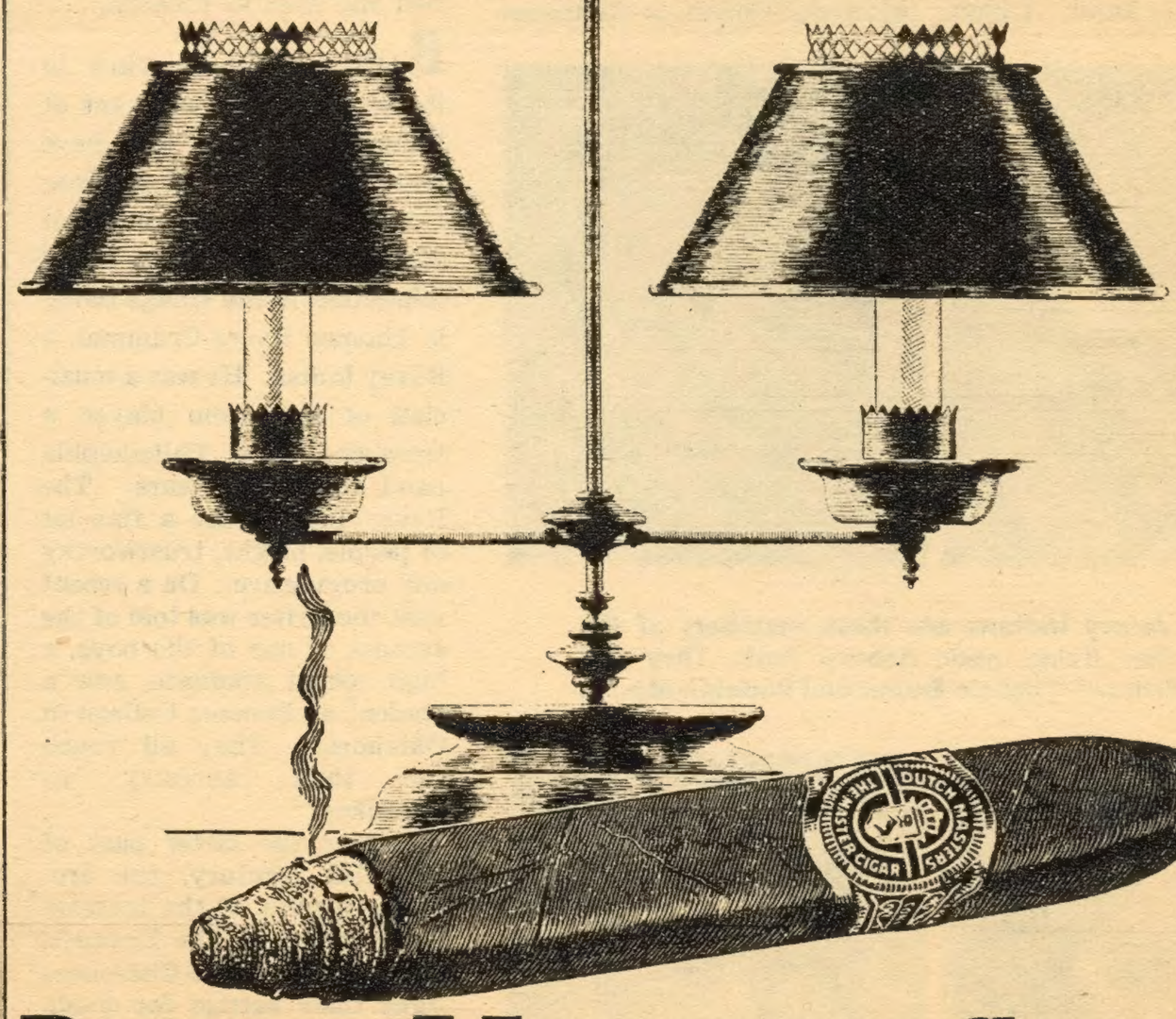
WHILE there are no full-blooded Indians of Lenape ancestry to be found in New Jersey today, it has been pointed out that traces of blood of these aboriginal forebears still persist in about every county in the state. The most potent reminders of our Indians, however, are the numerous Lenape names of mountains, rivers, streams, creeks, towns and political divisions. In addition to these are archeological remains and articles of wood disclosed by attic finds. With it all, the time is not far distant when evidence of Lenape blood will vanish and remnants of the grandfathers of the Algonkins will be with us no more.

NEXT WEEK: How to search for Indian relics.

A member of the Conklin family of North Jersey practices ancient Indian art of basket weaving handed down from generation to generation here.

ALL ALONE

After everyone else has gone to bed and you have to burn the midnight oil to finish off a job, light up a Dutch Masters and let its mellow goodness comfort you. For in the company of such a truly fine cigar, no man is ever lonesome.



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